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scold never was a leader. He is only an obnoxious irritant. It is easy enough to find fault with any situation in which one finds one's self. The man needed in our churches today is one who has some sort of vision of the future, works whole-heartedly to prepare the way for its coming, and does not worry over what people say about him.

It goes without saying that a religious leader ought to be pious, prayerful, kindly, pure, meek, and, in fact, possessing the entire list of Christian virtues; but the probability is that he will lack some of them. This ought not to worry him. It certainly ought not to silence him. His obligation to lead does not lie in the fact that he is as good as he ought to be, but in his ability to grasp a situation, and organize such men and forces as he can discover into actual efficiency. Our theological seminaries may as well face this situation. The task of the minister is not academic. A leader of men does not need to be a technical scholar, however much he needs to know the fundamental verities. In the same proportion as our theological schools shift their center of interest to points of technical scholarship, in so far are they untrue to their mission. There never was a time when the church was less in need of good writers of beautiful essays; there never was a time when the church more needed men to lead individual groups into a sense of the larger things of their Christian faith. If a man is open-minded, has convictions, is not afraid of making mistakes, and has a practical grasp of things, he cannot hesitate to undertake this pressing duty. If he never becomes a second Luther, he can at least be one of those faithful servants who will be cheered by their Master's welcome, "Well done."

THE BIBLICAL SCHOLAR AS A PROPHET

Is biblical study to be merely an academic exercise? Or will it result in a more sensitive conscience? At times it seems as if the biblical scholar had chosen the first of these two alternatives. In no department of investigation has study been pursued more dispassionately and with severer method and technique. There have been, and still are, men who will be long remembered for their devotion to scholarship pure and simple. But, after all, these men are rare.

The real motive which prompts most men to biblical study of the right sort is not the desire to settle questions of archæology and philology. These are important, for until we are assured of the trustworthiness, and have discovered the meaning, of biblical material, we cannot teach it with moral enthusiasm. But knowledge is not the true end of study. Human life is more valuable than Bible dictionaries.

In fact, it is inevitable that the scientific study of the Bible should lead to moral revival. The historical student by his very attitude is learning to be honest. He wants truth. He knows that the search may cost him some of his old beliefs; that it may even cost him his livelihood, as it has cost other men theirs; but he goes about his tasks with the simplicity of an honest man. Refusing to deceive himself, he is all the keener not to deceive others. Accuracy becomes a synonym of duty. He discriminates unerringly between gossip and fact, homiletic illustration and assured data. He grows impatient of men who do not so discriminate. Inaccuracy comes to look like hypocrisy. It is no accident, therefore, that the new social conscience of the country is in no small way due to religious teachers who have dared to substitute loyalty to reality for submission to authority.

Moral sensitiveness is the most hopeful element in today's social life. We begin to see the difference between what is right and what is merely legal. Higher criticism has helped us. We are coming to feel that Christianity is not a branch of metaphysics; historical study of the Bible has little interest in metaphysics. The man who has found the message of the Bible is uneasy until he brings to others the moral message to which he has himself surrendered. Isaiah and Jeremiah, Paul and Jesus, will not associate with academic dilettantes. The man who knows Isaiah and Jeremiah, Paul and Jesus, cannot help attacking social sin and pleading for social righteousness. The biblical scholar may not become a social reformer, but he cannot escape the prophetic call. In America and in Europe he is growing discontented with mere learning, and is making the Bible a textbook for civic and social righteousness. This new stage of biblical study, in which application of truth bulks larger than the discovery of truth, was inevitable the moment men went behind tradition and

came face to face with the divine word itself. Thereafter it was not enough merely to tell the world that the Bible taught men should not steal and commit adultery. Men needed to be saved, not merely instructed. It was not enough to discover that Hebrew morality had its roots in Egyptian and Assyrian civilizations. The biblical scholar must needs induce society to become Christian.

Must, then, a biblical teacher become a sociologist? That would be a very hasty conclusion. It is more probably true that the fewer social panaceas he champions, the larger will be his influence. The Bible does not deal directly with dollars and governments and social institutions. It deals with men's souls. It is prostituted when it is made into an archaeological problem. It cannot be manipulated into a social program. But if those who handle the word of God are not eager to see men become the children of God, and society a foretaste of the kingdom of God, they are hypocrites, or have missed their noblest opportunities. If they make no effort to bring biblical truth to bear upon human conduct, they are mere pedants. And the world has small need for academic manicurists; it cries out for prophets.